

Culturas precolombinas de Chile. By GRETA MOSTNY. Santiago, Chile. Editorial del Pacífico. Bibliography. Pp. 125. Paper.

Writing for the general reader and not the scholar, Greta Mostny puts the pre-Columbian Indian cultures of Chile into an understandable framework. First by discussing the general geographic scene she lays the groundwork for the following chapters: the fishermen, the agriculturists, the Diaguitas, the inhabitants of central Chile, the warriors (Araucanians), the hunters of Tierra del Fuego, fishermen of Patagonia, and the Spanish conquest. Briefly summarizing the archeological and ethnological information with a series of line drawings of typical artifacts, she attempts to give a quick impression of how man adapted himself in many different ways to the variety of environmental situations found throughout Chile. References are provided and the bibliography shows that the *Handbook of South American Indians* was a principal source. For the intended purpose the book gives a good, quick impression of aboriginal life in Chile. Specialists might argue with certain generalized statements, but on the whole there is nothing that would not conform to the current anthropological thinking on the aboriginal cultures of South America.

CLIFFORD EVANS

Smithsonian Institution

La escultura del México antiguo. By PAUL WESTHEIM. Mexico City, 1956. Universidad Nacional Autónoma de México. Illustrations. Index to Illustrations. Pp. 124.

In a twenty-two page discussion author Paul Westheim treats of Mexican sculpture from the earliest periods to Aztec times. He notes the preference of stone as a medium of artistic expression. The 91 illustrations are cited to indicate the preponderance of religious motifs. The concern of Mexican sculpturing was to present and explain to man the gods, the creations, the myths, and the forces of nature. The author notes the passiveness, the massive monu-

mental scale, and the simplicity of line in the Olmec pieces from La Venta and sees the Olmec tradition exerting influence on subsequent Toltec and Aztec sculpture.

The plan of the book and choice of illustrations is much the same as an earlier publication by Paul Rivet and Gisele Freud; however, the reproductions in the Westheim volume are of uneven quality, some are blurred, and Fig. 57 is reversed. The choice and reproduction of the color plates (Figs. 9, 26, and 61) are excellent.

CHARLES E. DIBBLE

University of Utah

Historia de la literatura chilena. By HUGO MONTES and JULIO ORLANDI. Santiago, Chile. Editorial del Pacífico. Bibliography. Index. Pp. 338. Paper.

This book is primarily a textbook for Chilean students enrolled in courses in Spanish literature in which only minor consideration is given to Chilean letters. As such, it should serve its purpose admirably. The authors state that the text may be of value to the general public seeking comprehensive information about Chilean literature, and in this they are entirely correct.

In clear and simple language the authors give the essential facts about the life and works of the most important literary figures of Chile, beginning with Ercilla and ending with writers living today. They apologize for not dealing extensively with the theater and with criticism, but these reservations are hardly necessary, for Chile has not distinguished itself in the theater and considerable space in the book is devoted to critics like Emilio Vaisse and Raúl Castro Silva.

In a history of literature intended for a text it is perhaps unwarranted to point out omissions, but it does seem unfortunate that no mention is made of the striking figures of speech in the *Araucana*; that in discussing Andrés Bello and the University of Chile there is no reference to the *Anales de la Universidad de Chile*, the oldest magazine of its kind on the American con-

tinient; and that the great scholar and bibliographer, José Toribio Medina, receives only passing comment. However, the authors state that they are leaving Medina for a more extensive book, which will include men like the Amunátegui brothers, Barros Arana, Bulnes, Errázuriz, and others.

Those who are looking for an introduction to Chilean literature will find this book of real interest and value.

STURGIS E. LEAVITT

University of North Carolina

História da literatura do Rio Grande do Sul. 1737-1902. By GUILHERMINO CÉSAR. Porto Alegre, 1956. Editora Globo. Illustration. Bibliography. Index. Pp. 414. Paper.

The first synthesis since João Pinto da Silva's *História literária do Rio Grande do Sul* (1924), the present volume was written by a critic from Minas Gerais who has been living in the Gaucho state since 1943. In the course of long devotion to his task, he has consulted public and private collections all over his adopted state and in Rio de Janeiro; even so, he is still obliged to mention some titles by name only. He has read and characterizes an occasionally wearisome quantity of writers; it is regrettable that he stops at 1902, thus depriving the volume of the region's most appealing artists: the yarn-spinning João Simões Lopes Neto and such contemporaries as the poet and essayist Augusto Meyer, the short-story writer Darcy Azambuja, the critic Moysés Vellinho, the essayist Vianna Moog, and that teller of fascinating tales, Erico Veríssimo. But a number of solid qualities offset the disappointment: the author maintains throughout his consciousness of the relative value of the works he analyzes; he always assigns to Gaucho writing its place in the whole of Brazilian literature; he provides remarkably detailed and precise bibliographies and an index of names that are of inestimable value to researchers.

BENJAMIN M. WOODBRIDGE, JR.

University of California
Berkeley

Los indígenas mexicanos de Tuxpan, Jal. Monografía histórica, económica y etnográfica. By ROBERTO DE LA CERDA SILVA. Mexico City, 1956. Instituto de Investigaciones Sociales. Universidad Nacional Autónoma de México. Illustrations. Bibliography. Index. Pp. 81. Paper.

Tuxpan, Jalisco, like many other Mexican *municipios*, is characterized by a significant "indigenous" population which, apart from language and a few relatively minor cultural characteristics, lives and works very much like the Spanish-speaking community, of which it is in fact a basic part. The municipio of Tuxpan has nearly 15,000 inhabitants, of which 8,000 live in the *cabecera* of the same name. Approximately thirty per cent of this population speaks Aztec ("Mexicano"). In one place (p. 21) the author says this group also speaks Spanish, while on the next page census figures are given indicating that in 1950 there were only 48 bilinguals. This information would appear erroneous; it is difficult to believe that "indígenas" who are culturally almost indistinguishable from other Mexicans are so overwhelmingly monolingual. The indigenous population lives interspersed with the non-indigenous, works at the same occupations, worships in the same churches, supports the same fiestas, and has essentially the same values. Except for women's clothing—actually colonial rather than aboriginal—there are no significant cultural factors distinguishing this group. Much of the data given are taken from census figures and other published sources. The most interesting information resulting from original field work is in the area of the life cycle, religious fiestas, and dances.

GEORGE M. FOSTER

University of California
Berkeley

Legislación indigenista de Chile. Edited by ALVARO JARA. Mexico City, 1956. Instituto Indigenista Interamericano. Ediciones Especiales. Pp. 128.

This volume contains a selective compilation of a century and a half of legis-